

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, NOVEMBER 28, 1844.

[VOLUME VII.—NO. 48.
[WHOLE NUMBER 334.]

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS,
When sent to one individual, and payment
received in advance.
Single paper, - - - \$2 00
Seven copies, - - - 12 00
Twelve copies, - - - 22 00

Ministers who procure five subscribers, shall receive
their own paper gratis, so long as they shall annually
send us \$10 in advance for the same.
All communications should be addressed, Post Paid,
to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to
whom all remittances must be made. Postmasters
are allowed to forward money in payment of sub-
scriptions, free of expense.

All Communications from MAINE to be directed to
the Associate Editor.
S. A. KINGSBURY, CHINA, Me.
whose editorials are designated by the initial letter
of his name.

This paper, having an extensive circulation in the coun-
try, affords a good medium for advertisement, to all
who have dealings with traders in the interior.

Christian Reflector.

For the Christian Reflector.

The Political Duty of the American Christian Citizen.

BY J. T. SMITH.

What is the political duty of the American Christian citizen? This is a question which thinking men ask and answer variously; and this very variety shows that it is a question not easily settled. The relation of a Christian to a despotic government, in the administration of which he has, and can have, no share, is more simple and more easily settled. He has only to in-quire what is the law, and in what manner is obedience to it expected, and render it, except when it interferes with the divine laws, in which case he will refuse and suffer the consequences. But our relations to government are of a much more com-plex kind. The people, here, are not only subjects of law, but indirectly makers of law. They are hence, in some sense, responsible for the existence of the law, as well as for obedience to it. But no ordi-nary citizen is a maker of law except indirectly, and this very indirectness in-creases the complexity of the case. Were our citizens directly makers of law, or simply subjects of law, there would be a simple responsibility.

The variety in the modes by which a citizen may act, renders the case still more difficult. A citizen may act either posi-tively or negatively. Every political ques-tion presented to public attention, must necessarily present itself in different aspects to different individuals, according as it shall harmonize or clash with their respec-tive modes of thinking, or interests. These different views will all reduce themselves to two—affirmative and negative. Now one may act positively on such a question by espousing either side, or he may see difficulties on both sides, and decline act-ing, under the notion that he stands on neutral ground. He may say, 'Of two evils I will choose neither—I will wash my hands of the whole matter by not acting;' which unfortunately, in the circumstances in which American citizens are placed, he cannot do. If he do not aid, by direct action, the side that ultimately prevails, he has power to oppose it; but declining to use that power, he really aids it by negative action; i. e. by not acting. By refusing to act, he produces a sensible political effect on the successful side. He does this, whether he keep aloof from any sort of political action, or form, with others of the same indifferent feeling, a political associa-tion to accomplish other purposes, which is relatively too insignificant to be felt in the body politic. Such various relations and aspects, render the question of political duty, presented to the American Christian, by no means a simple one.

The recognition of a control of Chris-tianity over politics, presupposes an admitted truth, that our government is one divinely recognized, and so comes under the New Testament description of the authority of government as a divine institu-tion—a point on which there is so little dispute that we may pass it by without discussion. All political moralists are agreed that the apostolical declaration, 'the powers that be are ordained of God,' does not refer to any particular form of government which is in the Providence of God is a successful operation. This being the generally received opinion, and feeling no special difficulty with it, we let it pass, considering it as good as proved, that God has ordained our government as really as any other, and whatever privileges it con-fers and responsibilities it imposes, are divinely conferred and imposed.

To render our subject as simple as pos-sible, we will call attention to another dis-tinction before referred to, in one part of which no one would feel any difficulty. The relation of American citizens to the government is twofold—they are subjects of law, and also, in some sense, makers of law. The duty of the citizen in the first relation is too plain to require discussion. Clearly, he is under the same obligations to obey implicitly every law which does not conflict with the divine law, that he would be had he no share in the making of law. The doubtful question is, What does Christianity require of him, so far as the right of suffrage enables him to act in the establishment of law?

It may be further observed, by way of rendering our inquiry still more free from complexity, that there is no difficulty in settling the general answer which should be made to this question. Christianity im-poses on the citizen high responsibility in the discharge of the duties of citizenship. It raises him above questions of party ex-pediency and low policy, and places him on the firm basis of righteousness and just benevolence. It brings the fundamental law of supreme love to God and equal love to men, to bear upon politi-cal action, and leads men to act as under the eye of God, and not under the eye of party. Hence the Christian citizen is bound to consult, not merely the interests of party, but also the interests of true morality and religion. He is bound to watch the measures of government, and so far as the exercise of suffrage can affect those measures, seek to bring them into conformity to Christian morality. He is to take an enlarged view of the interests of the coun-try, and so regulate his political action as to secure the greatest amount of good that circumstances admit of. This general view of the subject is one often presented to the public, and one which, we may add, cannot be too often and too eloquently presented. But as all will agree in the general correctness of this view, we wish to carry our inquiry somewhat further, and upon more doubtful ground. How far does this responsibility extend? Are there any limits to it? If so, what and where are they? It must have some limit. Cer-tainly the Christian citizen is not responsi-ble for all the evil connected with govern-ment, and is not culpable for our having any thing short of a perfect government. If so, discharge of his duty is impossible. He sins if he act, and if he do not act. If by his action he aid in setting up or keep-ing in operation an imperfect government, he sins; or if he do not act, and in default of his action bad men carry on a much more imperfect government, he sins by negative action. The extent and limit of this responsibility, no one can hope to de-fine, except by approximation. By point-ing out the principles on which it rests, and observing their bearing, we may aid the candid inquirer in his investigation of the subject.

In conducting this inquiry, let it be borne in mind that the responsibility of the American citizen, in the exercise of suf-frage, is of the same sort with that of a sover-eign, in the exercise of his authority. It is obvious that the character of the laws, and the fidelity with which they will be executed, will depend on the character of the men who constitute the legislative and executive departments of government. Since those functionaries derive their au-thority from the suffrage of the citizens, the citizens have a sovereign authority in the making and executing of laws;—not an unlimited sovereignty, but a degree of it. And as their authority is sovereign in kind, so their responsibility is of the same sort as that which pertains to a sovereign. True the functionaries of our government, when invested with power, have a respon-sibility of their own in its exercise; but the citizens have a separate responsibility, in investing them with it. Premising this, we will now consider the extent and limits of this responsibility.

1. The responsibility of a sovereign is limited somewhat in proportion to the limitations of his authority. Thus the re-sponsibility of the autocrat of Russia is greater than that of Queen Victoria, and he is under an obligation to remove moral and social evils within the reach of government which the latter is not; a differ-ence in this respect existing between them, on account of the absolutism of the one compared with the limited power of the other. Among ourselves, the sovereignty of individuals is very much limited, and can only be exercised in connection with the political action of a majority of the citizens. It would not perhaps be safe to say, that the responsibility of individuals is limited in exact proportion to the limita-tions of their actual political power, be-cause there are other methods of effecting political results than the simple exercise of political power. A limitation, however, from this source must be admitted.

2. The obligation of those who have power to act in connection with others, either through or in the government, and by such action to bring the power of gov-ernment to bear on the improvement of society, extends only to effecting these changes by the co-operation with him of his coadjutors; i. e. by the regular action of government. Thus Queen Victoria is not responsible for the existence in her realm of great evils which the action of government might remove, if, after she has recommended the action of Parliament in the premises, and expressed a readiness to co-operate with them, they refuse to act. Her responsibility as a ruler goes no farther than the duty of attempting to persuade the co-ordinate branches of government to act with her. If they refuse, she is not at liberty to refuse all co-ordinate action with them, on the principle of freeing herself from the sin of political co-operation with workers of iniquity; on the contrary, she is bound to act with them in promoting other legitimate and necessary measures of gov-

ernment. In this way only can she obey the apostolic injunction of subjection to the higher powers.

So the responsibility of the American Christian, to see that the just and bene-ficent principles of Christian morality be recognized in the personal character of the functionaries of government, and in its administration, is a responsibility which de-pends on the co-ordinate action of a major-ity of his fellow citizens. Thus, for exam-ple, suppose one thousand citizens of the State of New York are satisfied that if the crime of seduction were made a penal offence, a vast amount of sin and wretched-ness would be prevented, and that the principles of Christian morality require an enactment to that effect, yet if a majority of the citizens cannot be persuaded to act, by choosing rulers to do it, the responsi-bility of the thousand is removed. The action of society on this crime rendering it penal, can only take place through the medium of government. It is the duty of these citizens to labor, by such means as they have, to induce government to make such an enactment, or to induce the citi-zens to take such primary action as shall result in the final enactment. If they fail, their duty is done and their responsibility ended. Still it is not the less their duty to sustain the government, though in this respect imperfect and guilty of moral wrong. Nor in sustaining it are they sanctioning sin. The government is good for other necessary purposes, if not for this; and while they sustain it for these purposes, they should remonstrate against this sin.

[To be concluded.]

For the Christian Reflector.

The Work of God in France.

Toulouse, August, 1844.

To the American Tract Society.

VERY DEAR BROTHER,—We have re-ceived your kind letter containing your remittance of \$600. Many, many thanks for your very generous assistance. In our Annual Report you will see that we pub-lished the last year 118,000 volumes, in-cluding several new works. Many new doors open before us. We have much cause to be thankful, for evidently good is doing; the late bull of the pope is a proof of it. Yet we have much opposition to encounter. The efforts of the Jesuits to stop our labors are incredible; they shame those who are so languid in defending a better cause.

You have probably heard of what is going on in Saintonge. About 40 com-munes (townships) are turning from pop-ery to the gospel. Near Limoges a great work is going on. From many quarters we have demands for assistance. Laborers are wanting to second this admirable work, which reminds of the outpouring of the Holy Spirit at the time of the reformation. Our Committee have voted to send two col-porteurs to Saintonge to evangelize and to sell our books. We have also made grants to that very interesting country. If our means allowed it we should send a greater number of colporteurs, but as yet we are not able to afford the expense.

You have probably heard that our excel-lent friend, the Abbe MAURETTE, who had published 'The Farewell to Rome,' has been condemned to one year's imprison-ment and 600 francs fine, because he has attempted to attack a religion acknowl-edged by the state. His appeal has been rejected, and he is now in prison, suffering for the cause of his Saviour with a patience and resignation which inspires our respect. We expect other events of this kind, but they will all tend to advance the cause of our Redeemer. Such violence does more harm to popery than can be imagined. We recommend M. Maurette to your prayers. He justly claims your Christian interest; he came back from Geneva to have himself tried, when he could have escaped without dishonor. We hope the Canadian Committee will consent to admit him as an evangelist when his captivity is over. You are perhaps aware he was on the eve of his departure when he was pro-secuted. He is a very devoted and disinter-ested man.

We are about to publish a very remark-able work, written by Professor De Felice, which has gained the prize our society had founded. Its subject is, 'The Duty of Reading the Bible.' It is a popular work, full of anecdote and very interesting. Chapter 1. What is the Bible? 2. Have you the Bible? 3. Do you read the Bible? 4. How do you read the Bible? 5. Do you spread the Bible? &c. It also refutes very ably the popular objections against the Bible. We are sure your Committee will adopt it.

We feel more thankful than we can ex-press for the Christian sympathy and gen-erous assistance you give to our society. May the Lord bless you for having come to our help! You have enabled us to extend greatly our sphere of activity, and to do many things we could not have done with-out you. The Lord himself will render you a hundred fold the good you have thus been the means of doing.

When you have any new work suited to our country, we shall receive it thankfully. Books for children are particularly wanted, and may do much good. They will be ad-mitted in some houses quite shut to the

gospel, and may be the means of convert-ing the parents. Yours very truly,

ARMAND COURTOIS, Treasurer.

For the Christian Reflector.

Baptist Taverns.

No small advantage seems to have been taken of the friendly turn and generosity of Baptist ministers in general, in confir-ming the maxim that the pastor's house is a 'Baptist tavern.'

Now I have no objection to the idea, if kept within reasonable limits. The minis-ter's house should ever be the minister's home, when preferred. But that they should be compelled to keep a public house without their consent, free of charge, for a large proportion of the travelling communi-ty, is quite as unreasonable and ridiculous as it is unjust and oppressive. The fact that individuals have been favored with a previous acquaintance and friendly inter-course, merely, (with no special considera-tions of personal regard,) is no just reason for turning in, late at night, perhaps, upon the hands of a worn-out family, a carriage load of half-famished travellers, thereby to save a tavern bill. And not unfrequently is the pastor's house a scene of confusion from Saturday evening till Monday noon, by the selfishness or indiscretion of breth-ern or friends. These things are doubtless most common in large central villages, where ministers are often most unable and unprepared to stand perpetual drafts upon their little salary.

How unbefitting it would seem, if the pastor of a church should raise a sign, and actually engage in tavern-keeping. How would his brethren and community estimate his motives and ministerial character? Doubtless those who are his best customers now would then be unsparing in their cen-sures, but quite careful of their patronage. Well, almost every Baptist minister is a tar-ven in all respects but three. They take no license, sell no liquor, and make no charges. But with all other essential things they are expected to be supplied. Barn-room, hay, oats, and hostler. A com-modious house, with beds, furniture, car-pets, and a genteel landlady; patient, at-tentive, kind, and agreeable. Or else, when the guests depart, they interchange many shrewd and sarcastic remarks, and expressions of regret that so good a minis-ter should be unseasonably yoked with such an unsocial and ill-natured wife. And be-sides all this, his cellar must abound in veg-etables plump and rare, together with hams, eggs, and choice butter. All of which are of no avail, in the absence of a first-rate cook. Where then is the essential differ-ence between a 'Baptist tavern' and a li-censed inn, in point of expense, labor, and confinement? The minister gets no pay, so he cannot afford a hired man, and must be host and hostler too. And his patient, toil-worn wife must supply the parlor and kitchen at the same time, to make her nu-merous guests enjoy her cheerful conversa-tion, as well as the repast.

Now these things ought not so to be. In the first place, Jesus Christ never in-tended that his church, by their subscrip-tions and contributions, should support an inn for the benefit of those who are on their own business, and are able to take care of themselves. There are objects enough that are needy.

Again: He did not intend that the pas-tor and his wife should be compelled to leave the word of God to serve barns and tables; except to a reasonable extent.

As customs now exist, in many coun-tries very much of that precious time which the pastor anxiously desires to de-vote to prayer and study and ministerial calls, is required in receiving company, ar-ranging his little barn to accommodate the greatest number of horses, (turning his own out of doors,) in securing hay and prov-en-der, and in recruiting his flour, butter, sugar, &c. &c., which by the way it is diffi-cult to buy with exhausted credit or an em-ppty purse.

Unless customs change, it will need more than seven deacons to oversee these mat-ters, if the minister is relieved so as to 'give himself wholly to the work' of his ministry.

It is also utterly impossible for the pas-tor's wife to be extensively useful, whatever may be her qualifications to do good, if she can scarcely extend her sphere of action be-yond the perpetual duties of a kitchen maid. Not that such duties are beneath her sta-tion. No: they honor and dignify the truest lady; as manual labor does the econo-mical and industrious pastor. Still to cir-culate in community and do good, to at-tend the appointments of the church, to keep up the interests of the Sabbath schools and be-nevolent societies, and to lead dying sin-ners to the Lamb of God, she must have leisure to store her mind and cultivate her heart, as also time to execute her pious plans with those who look to her for coun-sel and example.

Again, the remark is perhaps as true as frequent, that the children of ministers are liable, of all others, to be most bold, for-ward and obtrusive. But there are reasons for all this. The parents are alone with their children scarcely enough to keep them within the limits of parental juris-diction. They have so many to caress and flatter as to well nigh contravene a parent's

influence and authority. Would that we might have the quietness of a retired home, in which to train our little ones!

With existing difficulties, many pastors and pastors' wives are almost totally de-prived of opportunities with the family alone, to instruct their children, and im-press their tender minds with those holy sentiments, that shall lead them to Christ, and prepare them to be useful.

O, how often do our hearts ache when we look on our loved ones, and think of these things!

Another difficulty is, when the minister and wife are worn out with serving un-expected guests, they are unprepared to im-prove and enjoy opportunities with person-al friends and the members of their charge. We all have brethren and acquaintances to whom we are under personal obligations. Such we love to see; and also any fellow beings who need our hospitality. But if all who have been known us, and with whom we have been on friendly terms, are enticed to so much as every year consumes in this way, I think it would not be sinful to desire more money or less friends. For from thirty to fifty meals per week, with horse keeping in proportion, incurs labor and expense enough to tempt our wealth-ier deacons to complain. Objects of real charity have a better claim on our surplus funds, (if any,) than those who generally consume them. And the members of our churches have the strongest claim upon our time. And I do not know that others should claim a better right to choose their confidential friends, than ministers them-selves. Those whose company is most desired, seldom if ever make themselves ob-trusive.

A good minister of Jesus Christ is likely to have an extended acquaintance and nu-merous friends. And a moment's reflec-tion would convince all that it would be impossible for him to spare the time, or bear the expense, with limited means, to entertain the whole who travel on business of their own. But there are but few pas-tors who would not be cheered and ben-efited by the company and prayers of those who choose to call from pure friendship and personal respect. A PASTOR.

For the Christian Reflector.

Home Mission Society.

REASONS FOR ASKING MISSIONARY AID.

From a Minister in Iowa Territory.

My labors for the last two years have been devoted, chiefly, to destitute settle-ments, for which I have received but very little compensation. As a part of the fruit of my labors, two churches have been gathered, of which I have the pastoral care, and with which the members desire me to labor. But they are yet unable to support me and my large family, and as I reside on the borders of the 'New Purchase,' where the population is increasing every day, and the calls for ministerial labor are incessant and affecting, and as I desire to give myself wholly to the work of the gospel, my breth-ern in the ministry have advised me to apply for aid to the Home Mission Society, that I may give those destitute places one-half of my time: Without that aid I can-not go. It would expose my family to suffering. With it and the blessing of God, I will brave the difficulties and trials attend-ing missionary labors in those new settle-ments, hoping to be made the humble in-strument of winning souls to Christ and building up his cause. Brethren of the Board, shall I go?

This brother was appointed at the last meeting of the Board.

From a Minister in Missouri.

'During a considerable part of the time since I removed to this State, I have la-bored with churches which were able to furnish me much of my support, but they were situated 40 or 50 miles from me. The region where I now labor is new, the churches are small but increasing rapidly, and will soon be able by proper training to sustain the cause without the aid of others. The church in my neighborhood, two years ago, numbered but 16 members; there are now near 80. Other churches would prob-ably receive as rapid an increase if they enjoyed the stated labors of ministers. I need not tell you of the destitution of this part of the country; you know, already, as much as any benevolent heart need know to enlist all its sympathies.

I am laboring alone in this field, but I shall not be able to remain unless I can be aided by the Home Mission Society. To leave for the older parts of the State and better supplied with preachers, will be pain-ful, indeed; to engage in school teaching or any other secular employment, and leave the ministry almost entirely, with such need of ministers existing all around me, will be more so. Yet such is my prospect without your aid. Therefore, as my last hope of remaining and giving myself entirely to the work of preaching in this destitute region, I turn to the Home Mission Society, and ask their appointment and their aid.'

This application has just come to hand.

From a correspondent in Indiana.

We hope, if it is possible, that the Home Mission Board will appoint brother A. one of their missionaries in this State. His usefulness is doubted by none. He is sur-rounded by Parkites, Campbellites and

infidels, but he has been very successful in his labors, and has recently organized two churches, many of the members of which have been gathered from those classes. You may, possibly, inquire why some of our Associations do not sustain him. I reply, the one with which he is connected have resolved to do so, but never acted according to their resolution. Three years ago they appointed him as their missionary for a year, and chose a committee to raise funds, but only received (in produce and trade at the highest prices) about fifty dollars. The next year he accepted another appointment and labored successfully, but his receipts for the support of his family were less than before. Thus the Associa-tion failed to cancel their engagements.

This year he was on the point of leaving them to try some other field, but some in-dividuals saw the need of his labors, and resolved to do what they could to retain him. Accordingly an earnest effort has been made, and nearly two-thirds of the necessary amount is secured. These indi-viduals will, immediately, form a missionary society, and thus try to secure his labors permanently in this region. If your Board can possibly aid them to the remaining third, which is not a large sum, the object will be gained. It is a part of our State where such labor as his is very much needed.

The above is but a specimen of very many applications received from all parts of the Western country. Scarcely a week passes without more or less of them, and many of them are more affecting and urgent. The Board, after being satisfied of the real necessities in each case, do what they can in compliance with such requests, and, doubtless, will continue to do so as long as their treasury is supplied; but if they pos-sessed double the amount yet contributed, they would find abundant use for it all, in aiding those destitute churches which apply to us.

The Watchful Eye.

It is consolation to a good man, and con-temner to a bad one, to realize the truth, that the eye of the all-seeing God follows them and watches over them in all their wanderings on earth. That eye that runneth to and fro through all the earth, beholding the evil and the good, sleepeth not. Reader! canst thou believe that God sitteth on high and sleepeth not, but with watchful, open eyes, looketh on the right-eous who are suffering oppression and in-justice? If thou art ready to complain, or to be dejected on account of injuries and suf-ferings, recollect that his gracious eyes are turned towards thee, and that he will come to thy aid as the righteous Judge. I would give all the riches of the world for this eye, for this faith and confidence in it; for certainly the defect is not in his beholding us, but in our faith. Moreover, he has said that his ears are open to the prayer of the righteous. And as he looks upon thee with a gracious, kindly eye, so he also lis-ten to thy complaints, and sighs, and prayers; with a quick and open ear he hears gladly and with delight; as soon as thou openest thy mouth, he hears and answers. Again, it is said respecting another class of persons, that 'the face of the Lord is upon them that do evil.' He has his eyes upon the pious; but yet he also looks on the multitudes of the wicked. But it is not with a kindly look or a gracious as-pect, but with a severe, wrathful counte-nance; wherefore his brow is covered with frowns, a smoke goeth out of his nostrils, and his eyes are as flames of fire. Thus the Scriptures describe the countenance of the Lord when he is wrath. And what does such a description mean, or for what purpose does he look on those who do evil? Truly, not for the purpose of hearing and helping them, or bestowing his blessing on their evil courses; no, it is added, 'to cut off the remembrance of them from the earth.' This is an awful, terrible threat, that might well strike the heart to the ground as with a thunder-bolt, if the un-godly, with their obdurate hearts, did not despise God's word.

The Pope and the Bible.

The Rev. Dr. CHEEVER, of New York, now in Europe, writes as follows, to the editor of the Evangelist, under date of Turin, October 1:—

You are aware of the cyclical letter of the Pope against the American Italian So-ciety and the Bible Society together. It is a high honor which his holiness confers upon the infant association in behalf of Italy, in placing it beside the Bible So-ciety to level his anathemas against it. The formation of the Italian Society has evi-dently produced great surprise and fear in the minds of the Romish ecclesiastical authorities. I have heard the society spoken of often here, in this region, and I am informed from such a source that I cannot doubt the correctness of the infor-mation, that the constitution of the Italian Society was seen lying on the table of the Pope, with the names of its officers before him. The imagination of his holiness has conjured up a great monster out of that constitution.

A circular has been issued of the 18th of August, in reference to copies of the Scriptures and other books, under the au-thority of which even the English Bibles of English gentlemen and families traveling through Sardinia, have been seized and taken from them. Just think of it! A private citizen forbidden to take with him his own copy of the Scriptures, in his own language, for his own use, or farther still, suffering the seizure of the 'bread of life' from himself and his children, by the sovereignty of a petty state. An English gentleman with his daugh-

ter, entering Sardinia, have lately had their Bibles taken from them, or rather his own, under reference to the same circular letter of which I have spoken. It was not, how-ever, without great noise and resistance that it suffered it to be seized. When all his remonstrances were of no avail, he compelled the officer to give him a receipt for his Bible on the spot, and to promise that it should be restored to him. The following is a copy of the receipt:—

The 15th of September have been retained at the Doga's of St. Remy, a Bible and a prayer book in the English language.

NEUMI VADRI.
Circular of the directory of Turin, 15th of August, 1844.

St. Remy is the village just on the other side the Grand St. Bernard, where travel-ers are stopped and searched for contra-band articles. On returning to Geneva, this gentleman found that his resolute re-monstrances, and his receipt, had had some effect; for his Bible had been safely transmitted to his place of residence. He was not suffered to keep it in Sardinia, but it was taken charge of, put under arrest, and conveyed beyond the limits of the country. Now you may take this in Amer-ica as a fit comment on the assertion of the priests there, that the Romish church does not prevent the people from reading the Scriptures.

Dr. South's Sermons.

BY PROF. G. SHEPARD.

They are sermons which we love to read, whilst a majority of the sermons, then put forth, are heavy and perplexing; to go through them is hard wading. But here we are entertained, allured on, surprised, often electrified, on the way; the mind is kept on the alert; in a state of expectancy for something that is to come; and it very surely does come. South greatly improved upon most of his contemporaries, on the score of tediousness. It was an age of wearying prolixity; sermons were drawn out to an awful length, because preachers insisted upon pressing their thoughts to the last extremity of dribbling. Our author was not one of this school. He did not draw out and twist every idea he started into a string or noose, and then haul his hearers with it all over creation. He could let a thought go when he had got what he wanted out of it. He discussed his points, so far as related to his main design, and then left them.

We were exceedingly amused and not a little astonished recently, in looking over a communication from a Swedish mis-sionary to his benefactor in this country. He writes a sentence, and adds, 'This thought is done.' He then writes another sentence, upon another point, and adds again, 'This thought is done.' We were amused at the simplicity of the expression, and astonished at the pretensions of the missionary. That a discovery which seems to have eluded the great majority of educated and disciplined minds in this enlightened land, should be thus made by one just emerging from a state of barbarism, is indeed astonishing. Were all who speak in public, especially all who occupy the pulpit, to make the discovery on their own produc-tions,—to perceive instinctively, and to say to themselves at the right spot, 'This thought is done,' and stop hammering over, but pass to something else, the relief to those who hear would be unspeakably great; it would be somewhat like removing mountains from their shoulders.

These sermons, we think, could never have been strictly popular. Nor could sermons now which should be as strongly characterized by the intellectual quality; for thought is not, and never has been, a remarkably popular commodity in discourses. There are some to appreciate it and be benefited by it; it is the article they love best. But these are not the mass. A preacher may go before some of our more refined and reputedly intelligent audiences, and utter clear, rich, forcible thought and argument, in a terse and attractive style, and he will encounter a vacant, unrespon-ding listlessness from no small portion of those he addresses; but let him go before the same auditory, and deal a little more in fiery, and 'flourish it in tropes,' and he will be poetic and 'eloquent,' yea, let him open his mouth and pour out by the hour a stream of silken, silvery nonsense, and this same class will look at him and admire; will even gaze upon him, and gulp it down and scarcely shall there have died away the echo of the benediction, before he shall be enveloped in the thick incense of their praise. Though these sermons will not suit this sort of readers and hearers, they will suit those who have mind enough to appreciate their merits, and they will ben-efit, intellectually at least, those who have intercourse with them.—Am. Bib. Rev.

DENOMINATIONAL STATISTICS IN THE U. S.—The following list, though inaccurate, and much below the truth in most cases, will yet suffice to give a general idea of professed Christians in our country.

Ministers.	
Baptists, Associated Calvinistic, -	4,801 875,891
Free-Will, (and Unitarian), -	101 40,000
Orthodox Congregationalists, -	1,122 75,000
Episcopalian, -	1,222 100,000
Evangelical Lutheran, -	484 160,000
Episcopal Methodist, -	3,547 1,002,222
Protestant Methodist, -	400 10,000
Presbyterian, Associate, -	110 15,000
Associate Reformed, -	165 26,000
Reformed, -	23 4,500
Churchland, -	420 10,000
Dutch Reformed, -	204 22,222
German Reformed, -	120 30,000
General Assembly (O. S.) 1,617 130,115	
(N. S.) 1,415 120,645	
Total reported, -	17,073 2,244,764

Some of these statistics, we know, fall below the truth, the Baptists, for example, being nearer a million than 575,000, and we should be quite safe in estimating the ministers at 20,000, and the church-mem-bers at 3,000,000. What a host! With all their wealth, and learning, and talent, all their pulpits, and presses, and schools, and power of combination, and ubiquity of influence, how much might they do for the cause of peace! How easy for them to insure the permanent peace of our country! A. de P.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, NOVEMBER 28.

TERMS.—\$2.50 per year; \$2 if paid within 3 months.

TO THE REV. RICHARD FULLER, D. D.
LETTER III.

MY DEAR BROTHER.—In my last letter, I endeavored to show that the right of slavery, if it exists, is not only the right to oblige another to labor for our benefit, without his consent or consent, but also the right to use all the means necessary for the establishment and perpetuity of this right. Wherever slavery is established by law, I believe this power is conferred by society upon the master, and therefore it would be absurd to suppose that it is not generally exercised. I also attempted to show that when we assert or deny that slavery is a moral evil, the terms "moral evil" are susceptible of two very dissimilar meanings. They may mean either wrong, violation of right, transgression of moral law; or they may mean the guilt that attaches to the person doing the wrong. I endeavored also to show, that taken in the first of these senses, slavery is, from the very nature of the case, essentially a moral evil,—that it is a violation of the rights of man, and a transgression of that law under which all human beings are created, "Thou shalt love thy neighbor as thyself;" and that the moral character of the relation is the same, whether the master be the captor or the purchaser of the slave; whether his power be upheld by his own individual prowess, or by the combined authority of society.

I proceed now to consider the second meaning of the assertion, slavery is, or is not a moral evil. We now mean by this assertion, that whoever holds a fellow-man in bondage is or is not guilty of sin. To this assertion let us now direct our attention.

Supposing a moral law to exist, our guilt in violating it, as well as our virtue in obeying it, depends in the first place upon our knowledge of its existence. If we have never known that such a law has been enacted, we may be free from guilt, though we violate it. If, on the other hand, we know of its existence, and, with adequate knowledge of our duty, violate it, we incur, to the full, the guilt of our transgression.

Again, the guilt of violating a moral law must depend not only upon our knowledge, but upon our opportunities for the acquisition of knowledge. Two men may have violated a law in ignorance, but one may have had every opportunity for acquiring a complete knowledge of his duty; the other may have been deprived of all such opportunities whatever. Their guilt will, in these cases, be very dissimilar. He who refuses to be informed concerning his duty, is voluntarily ignorant. His ignorance is his own fault, and he is justly responsible for all the consequences of his own act. The maxim I have clearly applied to this case,—no man may take advantage of his own wrong; in other words, no man may plead ignorance as an excuse, when ignorance rather than knowledge is his own deliberate choice.

I am prepared to go farther than this. Knowledge of my duty may be offered to me, but offered so commingled with error, and in a manner so repulsive to all my feelings of self-respect, that I instinctively reject it. In this case the guilt of rejecting knowledge of my duty is obviously less than it would have been in the same truth, unmingled with error, and clothed in the charity of the gospel, had been presented to my understanding. For instance, I am an instructor. In the discharge of my duties, I may unwittingly adopt unsound principles. Suppose a stranger wishes to correct my errors, and introduces himself by stating as facts what I know to be exaggerations, and loading me with gross and offensive personal abuse. I know that I ought to bear it calmly, and, carefully discriminating between the good and the bad, to use both as a means of self-improvement. I fear, however, that I should be, at the best, prejudiced against such instructions, and that some time would elapse before this discrimination could take place. I grant that I should do wrong in allowing my judgment to be biased by this abuse. But it is certainly as true that he did wrong in abusing me. It is his abuse that has rendered me unwilling to be convinced, when I might have been convinced on the instant, if he had treated me with Christian courtesy. My ignorance is therefore the combined result of his unchristian want of kindness and my unchristian want of meekness. The responsibility clearly attaches to both of us. Which will bear the larger portion of it, can only be known when the secrets of all hearts are revealed.

I see not why these principles do not apply to the present case. And hence, among those who, as I believe, in violation of right, hold human beings in bondage, there may be found every possible gradation of guiltiness. There may be many persons in our Southern States who have been reared in the midst of slavery; who have uniformly treated their slaves humanely; and who, having always seen the subject discussed in such a manner that they have been instinctively repelled from it, have never yet deliberately investigated it as a question of duty. Slaves have been held by those whom they most venerate among the dead, and by those whom they most respect among the living. It is surprising to observe how long even a good man, under such circumstances, may continue in the practice of wrong, without even suspecting its moral character. Of this fact a thousand remarkable instances. A few years since, and many of our most estimable citizens were acquiring their wealth by the manufacture and sale of spirituous liquors; that is, they were acquiring wealth by means of the wholesale destruction, both temporal and eternal, of their fellow-men. Yet strange as it may now seem, it never occurred to them that they were doing wrong. I remember very well that when this subject was first agitated in New England, I made it the theme of two fast-day discourses. In the course of the following week, a member of my church, one of the most conscientious men I have ever known, a wholesome grocer, said to me, "If your doctrine be true, I do not see how I can continue to deal in spirituous liquors." I believe that the thought never crossed his mind before. He examined the subject carefully, became fully convinced of his duty, and abandoned the traffic. Yet he had attained to more than middle life, and had been from youth a man of exemplary piety, without having been aware that he was doing wrong. The wrong was ever the same. Guilt commenced as soon as he was convinced of the wrong, and continued in the practice of it.

Now all this absence of consideration may

exist among many persons at the South, on the subject of slavery. It has, under almost all peculiar circumstances, existed at the North. I have been told that the Rev. Dr. Stiles, afterwards President of Yale College, during his residence in Newport, R. I., being in want of a domestic, sent by the captain of a slave-ship a barrel of rum to the coast of Africa, to be exchanged for a slave. The venture was successful, and in due time a negro boy was brought back. It chanced that some time afterwards, in passing through his kitchen, he observed the boy in tears. He asked him the reason of his sorrow, and the poor fellow answered that he was thinking of his parents, and brothers and sisters, whom he should never see again. In an instant, the whole truth flashed upon the master's mind, and he saw the evil he had done. He could not return the boy to Africa, but he made every reparation in his power. He provided for him every means of improvement, was the means of his conversion, and treated him ever afterwards not as a servant but as a brother beloved. Newport, for that was his name, survived Dr. Stiles several years, and was, to the end of his life, supported by a legacy which his former master had left him.

Such cases as these may exist now in the Southern States. On the other hand, it is no violation of charity to suppose that there are others who, utterly regardless of justice, knowing what they do to be wrong, and intentionally steeled against every motion of conscience, deliberately sacrifice every right of their slaves to their own pecuniary advantage, or the gratification of their love of power; who decide the question in how many years they shall work their fellow-men to death by a calculation of profit and loss; and who exult in the power of subjecting to their uncontrolled will,—a law-abiding, or lawless, or tyrannical and cruel,—as many human beings as by purchase they can appropriate to themselves.

Let us now take these two extremes. These men are both slaveholders. They both do a wrong act in holding a fellow-man in bondage. But would any one confound the moral character of the one with that of the other? The one may be a brother beloved, desirous from his heart of doing the will of God, so far as it shall be revealed to him. The other is a monster in iniquity,—since the slave trade exists I have very seldom seen a parallel,—but surely without any superiors in wickedness. And who does not see that the interval between these extremes may be filled up with every gradation of guiltiness?

And hence it is that I perceive, in reflecting on this subject, wide ground for the exercise of Christian charity. With a deep conviction of the universal wrong of the act, I have very dissimilar views of the guilt of the actors. Some of them, with pain, I believe to be unjust, tyrannical and cruel,—in the face of knowledge, acting in utter disregard of the dearest rights of their fellow-men. Others, I rejoice to believe, uphold this institution, in the belief that it is innocent, and exercise the power which they suppose themselves rightfully to possess with exemplary kindness, with paternal tenderness, and with a religious care of the souls, as they believe, committed to their charge. I cannot include these two classes in the same sweeping sentence of condemnation. In the one, though I see and lament their errors, I perceive the lineaments of the Christian character, in many cases strongly and beautifully expressed. Such men, while I testify against what seem to me their errors, I must receive as brethren, and I delight to co-operate with them in every good work, provided I do so as not to imply any participation with what I believe to be wrong. Towards the others, I entertain the same sentiments which I entertain towards any other wicked and injurious men. I believe them to be not only doing wrong, but to be also exceedingly guilty,—excluded by their guilt from all hope of salvation, unless they repent of this sin.

Hence I can never approve of those appeals which treat all men at the South as though they were, in respect to slavery, under the same condemnation; and which apply to all indiscriminately epithets which, certainly belonging to no more than a part. Hence I consider much of the action of churches and associations at the North, as false in principle and unchristian in practice. It affirms guilt of the action, instead of affirming it of the mind of the actor; hence it makes the act, at all times and under all circumstances, of the same guiltiness; and it uniformly attaches to an action the worst motives, instead of ascribing to it as good motives as the circumstances will allow.

I should also add, that the degree of guilt attending upon a wrong action, must be continually changing with the progress of light and knowledge. Every one sees that Dr. Stiles, in the case above alluded to, could not, at the present time, send a barrel of rum to Africa in exchange for a human being, without being a very wicked man. Sixty or seventy years ago, and since he did it, and he was a very good man. It is much more difficult for a man at the present time to hold his fellow-men in bondage, and be guiltless, through ignorance, than it was twenty years since. The whole civilized world has been agitated upon this question. Great Britain, from a conviction of moral obligation, has liberated her slaves at an expenditure of a hundred millions of dollars. The subject is producing fearful excitement throughout our whole country, and threatens us with evils which I dare scarcely contemplate, and to which, in your letter, you have so eloquently alluded. Under these circumstances, it surely becomes every man who holds men in bondage, to enquire whether he can be innocent in the sight of the Judge of the whole earth. If Jefferson trembled for his country when he remembered that God is just, and declared that "in case of insurrection the Almighty has no attribute that can take part with us in such a contest," surely it becomes a disciple of Jesus Christ to pause and reflect. And besides, although this subject has been pressed offensively, and has naturally produced irritation, it should be borne in mind that anger in the bosom of a wise man is always short-lived. It is time for us to abstract the truth from the circumstances that surround it, and endeavor to ascertain our duty, each one for himself.

I will refer to one other condition, by which the personal guilt of holding men in bondage may be modified. It is, the law of the community in which we live. I have already shown that such laws can never affect the right or wrong of an action. They may however affect the guilt or innocence of the actor. For instance, the law of the State may forbid me to manumit a slave without giving to the public securities for his maintenance through life, and I may be unable to give such securities. I may forbid me to manumit my slaves without removing them out of the State, and they may themselves be unwilling to be removed, and I may be unable, young and old together, to sup-

port themselves by labor in another climate. Or, the laws may be of such a nature that I can only manumit them under circumstances which would render their return to relentless bondage almost inevitable. I do not pretend to specify all the cases that may arise of this nature. In such circumstances as these, I can easily conceive of a course of action which might be innocent of guilt, even though the relation of master and slave existed. The master might become convinced of the wrong of slavery, and feel that he had no right over these human beings. The law, however, will not allow him to liberate them on any conditions with which it is in his power to comply. What then can he do? I answer, he may, from the moment that he is thus convinced, hold them, not for his benefit, but for theirs. If they, in their present condition, are unable to support themselves in other States, he may change that condition by teaching them habits of self-reliance and profitable industry. He may cultivate their intellects and improve their morals; and having done this, he may emancipate them just as rapidly as divine Providence shall present the opportunity. He who acts thus, or in any other way, in the fear of God, acts upon the principle that he holds this relation for the good of the slave, honestly and earnestly laboring at any personal sacrifice to terminate it as soon as he is able, seems to me innocent of the guilt of slavery.

Now I doubt not that there are many just such men among our brethren at the South. I have known Christian slaveholders who have devoted themselves through life to the welfare, temporal and spiritual, of their slaves, with the spirit of the most self-denying missionaries; and who, I confidently believe, if they could do it with a reasonable prospect of improving the condition of their slaves, would gladly manumit them and support themselves by daily labor at the North. Such men and women do honor to human nature. They are the true friends of their race. I am pained at the circumstances in which they are placed; but being so placed, I know not how they could act more worthily.

This is one extreme. Here, as in the previous case, there is another extreme. No one will deny that there are slaveholders of a very different character from those to whom I have very lately given them the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class may be honestly and prayerfully laboring, to the best of their ability, to obey the Christian precept, "As ye would that men should do unto you, do ye even so unto them." The other class allows no law, human or divine, to interfere with the exercise of their oppressive and tyrannical will. And between these extremes, as I said before, how many gradations of guiltiness may intervene!

Here then, again, is there room for the exercise of charity. I am not so simple as to believe, because there are some slaveholders of the first class, that all slaveholders are such; nor do I hold that the existence of slavery under some circumstances without moral guilt, proves that slavery under other circumstances is innocent; or that by the innocence of the one, the guilt of the other is in the smallest diminished. I do, however, believe that we should look at the facts as they are, and instead of dealing in wholesale denunciation, until we can find a better rule, treat that man as a Christian in whom we can recognize the spirit of Christ.

While, however, I thus state the grounds of Christian charity, I hope that no one will suppose for a moment that I mean to extenuate the moral wrong of slavery. Should a man enslave me or my family, I should consider it the greatest wrong he could commit against us. It is just as great a wrong to enslave a man as it is just as great a wrong to enslave a mine. Nor would the wrong rendered less, but in fact greater were he willing to submit our whole nature, physical, intellectual, and moral, to the will of a master. Still, were this done to me, I can conceive that the guilt of the oppressor might be and would be materially affected by his knowledge, his means of information, and the laws of the society to which he was obliged for the present to submit.

I remark again, that these modifications of the guilt of slavery can avail only where they exist. A man who knowingly, or "with the power of knowing, voluntarily does wrong, is guilty for the full amount of that wrong; and, at the bar of God, he must answer for it. The only plea in abatement of guilt, that a man has not the means of knowing better; or, that it is physically out of his power to obey the precept. But, while this abatement may be pleaded when it actually exists, it furnishes ground for no plea of abatement beyond the precise limits of its existence. If therefore a man allow that slavery is a violation of right, a violation of the law, "Thou shalt love thy neighbor as thyself," before he can plead that he is guiltless, he must show that he has done, and is doing, everything in his power to discontinue and make reparation for the wrong.

Once more. In what I have said above, I have alluded to the course which a slaveholder might be supposed to pursue, and be innocent of the guilt of slavery. I have, however, in these remarks, referred only to his conduct as an individual. There remains yet to be considered his duty as a member of society. If the laws are wrong, he, as a member of society, is bound to exert his full constitutional power to effect their abolition. If the moral sentiment of the State is wicked, he is bound to labor with his whole power to correct it. If by fellow-citizens oppress him, he is constitutionally to resist this oppression. If they oppress his fellow-men, he is bound by every sentiment of philanthropy to defend the oppressed and succor the down-trodden. Unless he do this, he cannot, as a member of the society, be free from the guilt of the wrong which his society perpetrates. There is, however, no opportunity in this letter to discuss this part of the subject. It may present itself again, at a later period of our inquiry.

In the above remarks, I have endeavored to illustrate the principles by which the personal guilt of holding a man in bondage may be modified. In what degree they apply to the case of every separate individual, can be known only to the Searcher of hearts. You and I, however, my brother, believe in the moral corrup-

tion of the human heart. We have been taught by the Bible that men are by nature influenced by sinful passions and unholy lusts; by an insatiable love of wealth and a reckless desire for power. We know, too, how universally these corrupt affections darken the understanding and render obtuse the conscience. Taking these truths into view, we may form some estimate of the proportion of cases in which, on the above principles, the holding of slaves does or does not involve guiltiness; and in how far insensibility to duty results from a want of knowledge, and in how far it results from a selfish and sinful disposition to know the truth. You, who are well acquainted with slavery in all its phases, can form, I presume, a more correct judgment in this matter than myself. Of one thing, however, there can be no doubt. So far as slavery is a wrong perpetrated by society, no modification of guilt can arise from the want of power to remedy it. The power resides in the society. They have placed themselves in their present position in regard to slavery. They can, whenever they please, change that position. And for this guilt, every member of the society who has not exerted his full constitutional power to remove it, must at the bar of God be held guilty.

I am, my dear brother, yours with every sentiment of Christian affection.
THE AUTHOR OF THE MORAL SCIENCE.

MAN'S STEWARDSHIP.

The most practical and essential truths are the most unheeded and despised. Men are always forgetting their relation to their Creator, their personal dependence, and the conditions under which they live. The Scriptures absolutely forbid our making anything more of worldly property than a means, a simple means, with which to serve him.

The worship of Mammon, the absorbing love of gain, is idolatry. God and heaven must have no rival in our affections. We must make our love of gain subservient to the higher and nobler purposes of our being. We are stewards; not independent owners of the money, and the talents, and the influence, which we have in use; and we must employ all these just as our Master would employ them were he his own steward of what he has committed to our care. And how considerate is he of the wants of the needy! What distinguishes the history of the "Man of Sorrows"? He went about doing good.—He would have his followers like him. Property is placed in the hands of men to give them the means to be like him—to show forth the same spirit—to effect the same objects, and thus to secure the only honor worth having on earth, and the glory to be revealed in heaven.

But alas, how few of those who possess, or who are able to acquire, can be made to understand the proper use of money. To how many, riches are snares—naïve, positive injury, engrossing the time and the affections, and never contributing in the least to the welfare of others or themselves. Remember, reader, that whether thou hast little or much, of what thou hast thou art a steward; and thou art liable any moment to be discharged and called to thy account. Remember, moreover, that money or its equivalent is not the only kind of property. God gives us talents, privileges, time—many things besides mere money, in which the poorest share, and he claims all for his own—will call us to an account for all. It is a poor excuse we make for loving the world, that we have but very little of it to love. And if we understood our stewardship as we ought, we should not covet large possessions. He who has a greater amount put into his hands upon trust than another, should not therefore congratulate himself on being more wealthy, but rather should he cherish the solemn consciousness that he has a heavier account to settle with his Lord and Master. An increase of property is simply an increase of accountability to God. The recognition of this fact among Christians would entirely change the aspect of the church, and would be followed with the speedy dissemination of light and truth throughout the world. Let it then be repeated from the pulpit and the press, until all men shall hear it and feel its truth.

THANKSGIVING.

The date of this number of our paper falls on the day which has been set apart by the Governor of this Commonwealth as a day of public thanksgiving and praise. Would to God the object of the appointment were recognized and felt, and the day actually observed throughout the State, as sacred to the exercise and expression of gratitude to Heaven! God has conferred distinguishing favors on the people of this Commonwealth. From the landing of the pilgrim upon the present shore, he has seemed to mark Massachusetts and her treasures of mind, and sinew, and wealth, for purposes of special benevolence to man and special glory to himself. In times of peril he protected us—in times of trial he helped us; and in the days of peace he has given us prosperity, multiplying our numbers and resources and comforts. Other States in the Union have been for generations, and still remain, cursed with slavery, and ignorance, and poverty. With a finer climate, a richer soil, and equal commercial advantages, the "Old Dominion" has hardly advanced a step since the present century commenced, while Massachusetts has pushed onward almost with rail-road speed, in the extension of her commerce, in the improvement of her towns, in the number and perfection of her manufactures, in the completeness and efficiency of her systems of education—in every thing that makes our State a pride, and our condition enviable and pleasant. If anywhere, on earth, men should congregate together to praise God, each saying to himself, "Bless the Lord, O my soul, and forget not all his benefits," they should do so in this ancient, blessed and beloved Commonwealth. What remarkable health has been enjoyed here for many generations! What a happy moral influence has pervaded society, restraining the evil and encouraging the good! How universal has been the supremacy of the law, and how quiet and orderly, especially withal, in the last year and amidst the intense political excitement, have been the masses of people which occupy these shores and valleys! How few have suffered the distresses of poverty and want, and what multitudes have increased their stock of wealth and their means of usefulness!

Now God is trying us—not with afflictions, reverses or frosts, but with blessings and mercies without number or measure. He demands our gratitude, our love, our voluntary service. He will see whether the Author of so much peace and happiness is recognized, and whether his goodness leads to repentance and thanksgiving. The ox knoweth his owner, and the ass his master's crib; and the great Shep-

herd will see whether we, the people of his pasture, endowed with reason and loaded with benefits, will recognize our great Preserver, and consider his superior claims.

There is no offence so provoking, so inexcusable, as ingratitude. We cannot bear it ourselves, yet we expect God to bear it from us. He may do it for a time, but the period of our trial may be almost through. There are clouds on our horizon, and the impending storm may soon hang above us. "Save us, O Lord our God, and gather us from among the heathen to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord." [Psalm 106: 47, 48.]

For the Christian Reflector.

PRAYER AT SEA, DURING A VIOLENT STORM.

The night was dark, the storm was loud,
The wind went whirling by,
And many a wild and fearful cloud
Swept o'er the starry sky.
Around our bark huge billows rolled,
That tossed us to and fro,
And flung, with fury uncontrolled,
Afar their foam of snow.
And booming o'er the waters came
The thunder's heavy roar,
As lightning like a sheeted flame
Flashed the wide ocean o'er.
Fear like an icy torrent swept
O'er many a mortal form,
And hushed its sobs and wept,
To hear that awful storm.
Recked on the bosom of the deep,
To ocean's God we prayed,
Who hush'd a wilder sea to sleep,
Who sent his angels down to calm
The tumult of our souls,
And bid us feel that nought could harm,
Where God himself controls.
O it was joy to feel that He
Watch'd o'er that sea of foam;
That 'twas from their graves should be,
Afar from friends and home,
Would that our hearts might never forget
The sweet assurance given,
Till death's cold waves our lips shall wet,
And earth is changed for heaven!
O 'tis a blessed thing to pray,
'Mid pain, and fear, and strife;
It brings us down the heavenly ray
That bids the gloom of life,
No chill bath fear, no pang hath we,
For hearts of faith and love;
Who hath no tongue for prayer below,
Whose note for song above!

A. M. C. EDMONDS.

[From our Correspondent, the Rev. Dr. Belcher.]

THE REMARKABLE PROVIDENCE.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

COWPER.

There are few employments in which we can engage, more calculated to raise our hearts in gratitude to God, or encourage us to exercise resignation to his will, than an enlarged view of the dispensations of his providence. Who can turn to the sacred volume, and read the histories of Joseph, of Ruth, or of Esther, without recognizing in the events connected with them, the divine hand, and saying, with the devout Psalmist, "What time I am afraid I will trust in thee?" O! it is a delightful thought to the Christian, that all the affairs of the world are under the direction of Him who is the friend of those who love Him, and who has engaged that "all things shall work together for their good." This is true in reference to the most painful and adverse events, as well as to those of a pleasing and prosperous kind.

The reader, in all probability, has long been acquainted with the history of the hymn from which I have selected a stanza as a motto for this paper; and has often admired the good hand of God, that in so singular a manner delivered his dejected servant from self-destruction. The narrative I have now to give, in some of its parts, is not very dissimilar to that. The facts I received from an amiable lady of my congregation, when at Folkestone, in Kent, about fifteen years ago, and they may be fully relied on. I will give the account as nearly as possible in her own words.

One afternoon in the winter of about the year 1806, I had occasion to go from Folkestone to Sandgate, a distance of about two miles, and was unexpectedly detained till late in the evening, when I set out to turn home alone. The night was very frosty and cold, and the ground was covered with a deep snow. When I was stopped by two Irishmen, who were, I believe, employed in some of the military works in the neighborhood. They asked me if I was going to Folkestone. I gave them an evasive answer, and proceeded, not a little sensible of the dangerous circumstances in which I was placed. I went on some distance, when they again accosted me, and once more I found means to give them an evasive reply. They passed on before me, and hid themselves in the hedge, and as I came near to them, I heard them engaged in a conversation which roused all my fears; I paused a moment, and then resolved to return to Sandgate with all possible speed. I set off to run, with one of these men almost immediately behind me. Once I fell on the ice almost exhausted; but remembering that my life was at stake, I arose, and with aid communicated from on high, I pursued my journey till I reached the turnpike house, into which I ran, and fell, in a state of exhaustion, into one of the chairs. At some times during the pursuit, the man was not more than three yards behind me.

In about two hours I was in some degree recovered from my fright; and, that I might not alarm my friends at Sandgate with my return, I resolved to spend the night with a pious old lady, named Robus, a member of the church at Folkestone, who at that time was keeping the house of a baronet in the village, who was then, with all his family, absent from home.

Late at night, probably ten o'clock, I arrived at the house, and, still terrified with what I had passed through, I knocked at the different doors with all my might, but it was long before I received an answer. At length the old lady, who was quite alone, came to a small back door, situated among the stables, to inquire who was there. I mentioned my name, and she opened the door for my admission; I related the circumstances in which I was placed, and she begged me to stay for the night, to which I very cheerfully assented, and accompanied her into the house.

As we passed through the different parts of the house, I could not help remarking the circumstance, that every door, even those we had to enter, and from which I supposed the old lady had just passed, were all carefully made secure; nor was I a little surprised to find that she had no refreshment to offer me, except a little bread. But as my heart overflowed with gratitude for the deliverance I had experienced,

I felt but little concern on that account. We retired to rest, and in the morning I left my friend, with feelings of thankfulness to the Great Preserver of my life, for the escape I had been favored with on the past night, which I can never forget.

From this period I could not but be struck with the attention and kindness which the good old lady manifested towards me. She seemed to regard me with an idolatrous love, and I sometimes felt grieved at the trouble she gave herself to promote my comfort whenever I paid her a visit.

Mark the sequel of these events. About the year 1810, as her husband was dead, it was judged desirable that she should leave Sandgate to go to reside with her son in the neighborhood of London. She came, therefore, to take her leave of me; and, after some general conversation, she said, "Miss —, I have something particular to say to you. Do you remember coming to Sir —'s house to me one night ten years ago?" "Certainly I do," I replied; "nor can I ever forget the deliverance I then experienced." "Do you remember that I found all the doors bolted and barred? that I came to you at a door among the stables? and that I had nothing to offer you for your supper but a morsel of bread?" "Yes, I remember it all." Here she burst into tears, and, as soon as she was able to recover from her excess of feeling, she told me that at that time she had long labored under very heavy depression of spirits; that she had been tempted to destroy herself; and that when I went to the house, she had fastened all the doors, and was passing down the yard with a determination to drown herself in the sea; but that my coming in the way I did had clearly shown her the interposing hand of God, had removed the temptation, and scattered the gloomy feelings of her mind.

She added, that she had ever since endured much pain on account of the event; that she was not likely to live very long, and in all probability should never see me again, she had come to the determination, however painful the task, to disclose the whole affair, begging me never to relate the circumstances as long as she lived. I accepted her request, nor was the affair known, even to her own family, till that event had taken place.

A year or two elapsed after this conversation took place before she was removed from this world of sin and trial. During that period she was favored with a large measure of holy enjoyment. The means of grace were seasons of spiritual refreshing from the divine presence, and the promises and prospects of the Bible raised her above the world. One evening, after some degree of illness, as she sat admiring the goodness of God to her in giving her freedom from bodily pain, and blessing her with lively hopes of immortality, her daughter retired for a minute to fetch her a little refreshment, and on her return, her happy spirit had fled to the regions of immortality and bliss. So merciful and happy was her release, after all her fears and mental distress.

Such were the leading circumstances of the case, as detailed to me. It needs no comment. How many such providences occur to prevent greater evils, will only be known by us at the great day when all events shall be disclosed. If the relation of these circumstances should be the happy means of leading any of the children of distress to cast their burdens on the Lord, and should enable them to resist the temptations of Satan, and to triumph over bodily and mental disease, the purposes for which they are mentioned will be fully answered.

THE NATIVE AMERICANS.

The principles of this party, sometime since organized in the cities of New York and Philadelphia, are evidently gaining popularity in New England, and especially in Boston. We should step aside from the legitimate purposes of a family religious paper, which we are pledged to furnish, were we to enter the lists for or against a party so political in its character; but a brief record of what is passing, it will be both proper and right for us to make. We wish to keep our distant readers apprised of whatever occurs of general interest, relating to the progress or changes of public opinion and action. Whether those who sympathize in the views of the native Americans, and the objects they contemplate, have yet resolved on forming a party, of a political character, we are not aware, though we believe some measures have been taken toward such a result. A number of able and spirited editorials have appeared in the Boston Courier, and the author of these, Mr. Buckingham, says:—"For one, and I speak for no more than one, I have no wish to see the native Americans organized as a party. If every native American can be made to think, and feel, and act, as a native American should think, and feel, and act, every thing that a native American can desire, will be accomplished: the naturalization law will be so modified as to save the country from falling into the hands of rulers imposed upon us by a foreign power, acting upon us by means and instruments, which 'smile, and murder while they smile.'"

In a subsequent number, he says:—"Native Americans, in our humble judgment, would be unwise to nominate, as a party, a candidate for the Presidency—certainly not at this time, if ever. The native Americans have a great and important duty to perform, which can be best done while they are perfectly free from any pledges to individual candidates. If we understand the native American principle, it is the alteration of the present naturalization law, and the procuring of the passage of such other laws as shall effectually secure the country, its government and institutions, from dangers to be apprehended from the influx of ignorant and wicked foreigners."

Many of the views taken by this able editor are obviously just and important. We very much question the desirableness of identifying principles so noble and objects so worthy with a mere party, a connection with which must necessarily involve a comparative disregard of other important principles; but that the people of this country should be awake to the designs of a foreign despotism, the most absolute and cruel the world has known, and should carefully guard the religious and social rights of this great people from foreign invasion, we most deeply feel and cannot forbear to say. Far be it from us to deny to the Roman Catholic any privilege which we claim for ourselves, and which can be properly given by freemen to a fellow freeman; but equally far from us is it to allow to Romanists religious privileges to be employed for political ends. We cannot disagree with the editor of the Courier, when he says, speaking of 'religious prejudices,'—"I harbor none, that would abridge the liberty of any individual to worship God in the mode and manner he chooses; but we may consider as agreeably to the faith, which he may consider the most consistent with Christianity. But

there is a wide difference between Christianity—which, in one sense, is pure, unadulterated democracy—and that system of government and discipline, which demands obedience of all that are born within the pale of its usurpation, and hurls its vengeance upon the heads of every one that dares to exercise the faculties of the understanding. If it were in my power, I would not in any way impair the right of the Roman Catholic to believe in the ritual of his church, or deprive him of the privilege of confession to his priest, or lessen his veneration for saints and relics; but I would not admit to the privilege of voting for public rulers any foreigner, who would not take the oath of abjuration of all temporal or spiritual jurisdiction, exercised by any foreign prince, potentate, bishop or pope."

A meeting of the Roman Catholics was held some evenings since at the Marlboro' Chapel, at which resolutions very decided against the late movements, and especially against the course of the Courier, were passed. One of these, with an extract from some remarks upon it by a correspondent of the Courier, we venture to copy, as they will throw light on the present state of the discussion.

Resolved, That the assertions in the Boston Courier, 'that Catholics of foreign birth and education will vote precisely as their spiritual guides shall dictate'—that 'their belief in the infallibility of the head of their church, and that they have not shunned allegiance to that head'—that they are 'a subject of a potentate who claims the exercise of jurisdiction over the will and consciences of thousands and hundreds of thousands of naturalized citizens,' are by this meeting solemnly denounced, as atrocious and unchristian; and the speakers, proved to be such to the whole world, by the solemn and reiterated denials of all Catholic authorities, lay and clerical, of the United States and Europe. Let us the Catholic people of Ireland and Great Britain.

The correspondent to whom we have referred, says:

I am anxious to see that proof. For about a quarter of a century, I have been so situated, that nothing of the kind could well be made known to the whole world, without coming to my knowledge. For more than half that time, my position has been such that nearly every thing published in the United States on such subjects, has actually come under my eyes. For ten years, at least, my mind has been on the lookout for evidence on these very points. Yet I have never seen any proof, that the assertions condemned in this resolution are not true.

I know very well, that when Lord Brougham, at a public meeting in England, spoke of the Roman Catholic church as having "an infallible head," Mr. O'Connell exclaimed, "No, an infallible head," and I have heard of other declarations, lay and clerical, to the same effect. I have seen, also, the opinions collected by a British minister—Mr. Pitt, I think—concerning the Pope's right to interfere with the political affairs of his subjects, and have seen some rather Jesuitical declamation of a similar character, from Roman Catholic Bishops, in the United States. But, after the most candid consideration in my power, they appear unsatisfactory. They are mere private opinions.

"All Catholic authorities" must, of course, include the Pope, and Councils of Cardinals. But the authors of the resolution mean to assert that the Pope has denied his infallibility as head of their church, and disclaimed jurisdiction over the will and consciences of Roman Catholics in the United States! If so, let that denial and disclaiming be proved. Let us have the document itself, and not a mere assertion of private individuals concerning it.

DEATH OF THE REV. DR. GOING.

The venerable and noble-hearted man is no more! The former beloved pastor of the Baptist church in Worcester, the principal founder, and, for many years, the efficient Secretary of the A. B. H. M. Society, and the honored President of Granville College, has gone to be with Christ. He rests from his labors and his work do follow him.

We find in the Baptist Advocate two letters, giving the particulars of his decease, which we copy as the best account we can furnish of what will be of much interest to our readers, and of a large number of our readers.

To the Executive Board of the American Baptist Home Mission Society:

Dear

[illegible][illegible]

Drawing Room Scrap Book, embellished with 36 full-page vignettes, including 12 plates of Chinese and Japanese, historical and Scripture subjects, &c. &c., each page artistically engraved.

Hall's British Ballads, 10 royal 8vo, each page beautifully embellished, bound in rich morocco and leather.

Friend of Imagination, embellished with colored vignettes, 10 royal 8vo, each page artistically engraved.

Crime Harold's Pilgrimage, a new and beautifully illustrated novel, 10 royal 8vo, each page artistically engraved.

Shakespeare Illustrated, in three volumes of Landscapes Architectural Designs, with notes of the various localities, 10 royal 8vo, each page artistically engraved.

Heath's Shakespeare Gallery, 45 plates engraved plain, 10 royal 8vo, each page artistically engraved.

Heath's Waverley Gallery, 35 plates, 10 royal 8vo, each page artistically engraved.

Barnes' Complete Works, beautifully illustrated, superbly bound in morocco.

Stilton Postings, 10 royal 8vo, each page artistically engraved.

The Chinese Empire, Illustrated in a series of full-page vignettes, 10 royal 8vo, each page artistically engraved.

Bonaparte's Pilgrim's Progress, with Life of the Author, 10 royal 8vo, each page artistically engraved.

James' Book of the Passions, illustrated by 16 engravings, richly bound.

Illustrations with elegant plates, engraved by Chinese artists.

Letters of Memory, edited by R. Coates, M. D., 10 royal 8vo, each page artistically engraved.

Rose of Sharon; Friendship's Offering—Royal 8vo, each page artistically engraved.

ALL orders to **BAXTON, PHIPPS & CO. B.**
 Sellers, 1313 Washington St. Nov. 11

Charlestown Female Seminary
 THE Forty-Second term of this Institution will
 commence on Tuesday the third of Dec. next and con-
 tain 17 weeks.
 For a full description of the Seminary containing particu-
 lars respecting it, will be furnished to all who may
 apply either in person or by letter to the subscriber, No. 81 Wash-
 ington st., or at the Seminary Building in Union
 Square, (one mile from Boston). No applica-
 tions should be made early.
 Nov. 14. **ALBERT F. BELLows**, For the Trustees

Worcester Co. High School
 THE Winter Term of this Institution will com-

50 Agents Wanted.

The above number of **YOUNG MEN**, of good address, virtuous habits, industrious and economical, and small capital of \$1000, are wanted by the undersigned agents for the sale of the following celebrated Map published by **D. AGOOSTA MICHELL**, author of **Mitchell's National Map of the American Republics**, accurate, constant, and very profitable employment, by sending to the subscriber. **Map of the World**, on **Mitchell's Projection**. Size 6 feet 5 inches, by 4 1/2 inches.

Mitchell's Reference and Distance Map of the World, on **Mitchell's Projection**. Size 6 feet 5 inches, by 4 1/2 inches.

Mitchell's National Map of the American Republics. Size 4 feet 8 inches by 3 feet 4 inches.

These Maps are sold by the undersigned districts of

Agent. Information of the mode of conducting the
ness, the probable amount of profit per month, and
necessary facts, will be immediately communicated
application, personally or by letter, (postage paid), to
ALEXANDER HARRISON, General Agent,
Oct. 10. 6m. is * 85 South 7th street, Philadelphia.

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches,
and other large buildings with pure heated air, and
particularly requested to call at CHILSON'S, and see his

Demand there is now for them, together with the recommendation of several hundred persons that have been examined and found to be of good character, to qualify over every other furnace in use. Hundreds are up, and being put up this fall, in the city and all parts of the country, and many of them into the best police districts. They are made of the best materials, and are of the grate, and the durability of the castings &c., are, for example. Some are large sizes, just finished, for churches and other large buildings on an improved plan, and are to be put up in the city and all parts of the country. They not requiring more than one-third part of the fuel and one-half the cost, to heat a large building that has required in other furnaces, which will all be done in the most economical manner, and will be done in the most thorough manner, at short notice and war-
rant.

THE TROIAN PRINTER, a complete burner and grill, for cooking meats, poultry, fish, soups, gravies, etc., is a new and improved model of a Cooking Stove, an advance of the old type. Boiling, broiling, roasting, and frying can be done in the same manner, and with much less fuel than the work of the old type.

Over 250,000 of these stoves have been sold in the United States. This stove is of great value, being closely large to admit of six large deep plates, or six small of bread, etc., and can be used for hours at the same time. There is a fire place under the stove, so it can be used morning and evening for boiling and baking. It is a safe, reliable, and very handy heater, and is highly adapted by all who have examined this Stove, that it is the best of its kind.

Write for a free literature.

W. H. GARDNER, CHICAGO, ILL.

the
and
it
com-
a
by
ed
have
been
rely
av-
m-

call and examine the Trojans before purchasing else-
The Trojans have had three silver medals awarded to it
a year.—the first, at the American Institute, N.
year—the second, at the great State Fair in Four-
N. Y. Sept., 1864—the third, at the Mechanics' Ex-
and Fair, held in this city, Sept. 1864. A complete
ment of other kinds of Cooking Stoves—Cooking
Parlor Entry, Store and Shop Stoves—Stove Appar-
Furnals of all descriptions. At wholesale and retail.
Stove and Hot Air Furnace Establishment, 51 and 53
stone Street.

Oct. 24 2 m. is GARDNER'S HILL

